

The Missionary Intelligencer.

VOLUME XXVI.

OCTOBER, 1913.

NUMBER 10.

Entered at the Post-office at Cincinnati, O., as second-class matter.

Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, O.

A Challenge to Occupy Tibet.

THE following sentence is from a covenant recently made by a good friend who has for some years had the evangelization of Tibet in mind: "I do hereby covenant with my Heavenly Father and with the mission of the Foreign Christian Missionary Society in Tibet, to build churches and chapels to the number of thirty as stations and out-stations are opened in Tibet—in order that the last man in all Tibet may be within reach of the gospel."

This covenant embodies the most far-reaching individual gift ever pledged to the work of the Society. The plan includes six main stations and twenty-four out-stations, and if consummated, it means that the last man in Tibet would be within reach of the gospel. What this friend has covenanted for Tibet ought to be likewise pledged for every great mission field we have in the world.

With the above covenant comes the greatest single foreign missionary challenge ever presented to our people. This generous friend will provide the churches and chapels if we will provide the missionaries and give them homes. Why not do it? Was there ever a more striking call to occupy a land? Just as surely as Paul heard the Macedonian cry from Europe at Troas, our missionaries at Batang have heard the call of needy Tibet. Will we be true to the heavenly vision? Special gifts of \$10,000 a year for ten years would make this great work possible. Are there not a number of individuals among us, any one of whom might count it a special privilege to do this task alone? How many thousands in far Tibet would rise up in future generations to call such donors blessed! Let some good man or woman join this noble woman from the West and make possible the evangelization of Tibet in this generation.

Financial Exhibit.

The following shows the sources of the receipts for the first eleven months of the current missionary year:

	1912.	1913.	GAIN.
Contributions from Churches	3,387	3,549	162
Contributions from Sunday-schools...	4,098	4,133	35
Contributions from C. E. Societies....	996	779	*217
Contributions from Individuals and Million Dollar Campaign Fund..	1,174	1,089	*85
Amounts	\$288,347 77	\$315,470 75	\$27,122 98

Comparing the receipts from different sources shows the following:

	1912.	1913.	GAIN.
Churches	\$103,748 49	\$96,939 33	*\$6,809 16
Sunday-schools	84,824 45	86,305 87	1,481 42
Christian Endeavor Societies	7,538 72	6,957 52	*581 20
Individuals and Million Dollar Cam- paign Fund	42,407 70	62,984 67	20,576 97
Miscellaneous	25,939 61	25,378 04	*561 57
Annuities	19,800 00	28,436 75	8,636 75
Bequests	4,088 80	8,468 57	4,379 77

*Loss.

Gain in Regular Receipts, \$14,106.46; Gain in Annuities, \$8,636.75; Gain in Bequests, \$4,379.77.

It is hoped the receipts will reach not less than \$450,000 by September 30th. In September, 1912, the receipts amounted to \$12,380.67. We ought to do even better this year. Send offerings to

F. M. RAINS, *Secretary*, Box 884, Cincinnati, Ohio.

And they shall bring the glory and the honor of the nations into it.

Good gains during August.

Fourteen new missionaries during the year.

Some great pledges during the past year.

We will see you at Toronto. Come with a prayer for the work.

Many good things in store at the Toronto Convention.

"Education and the Foreign Society," in this issue, will repay a careful reading.

"The August INTELLIGENCER is before me. It is the finest number yet."—Mrs. H. E. Ward, San Dimas, Cal.

"Our Living-link connection has been a source of inspiration to us such as we never knew before."—Jno. S. Crenshaw, Cadiz, Ky.

Our Senior Secretary slipped away in the vacation period and held a meeting at Flat Rock, Ky., resulting in fifty-one additions.

R. E. Rice, who goes out to Damoh, India, next September, was married to Miss Rachael M. Thomas, Lincoln, Neb., August 13th.

Do not fail to give the "Financial Exhibit" a careful study each month. This is a missionary problem we can all help to solve.

The theme of the World Sunday School Convention held at Zurich, Swit-



A. K. MATHEWS,

Pastor, Cooksville, Ill. This church will support Miss Hazel Meyers on the foreign field.



MISS HAZEL MEYERS,

Cooksville, Ill., who expects to go to the foreign field as soon as preparations are completed. The church will support her as a Living-link.

zerland, was, "The Sunday School and the Great Commission."

An increasing number of our churches and Sunday-schools are appointing a special missionary treasurer. Suppose you give the plan a trial.

President Wilson says that the Sunday-school lesson of to-day is the code of morals for to-morrow. That is one reason why missions should be taught in every school.

John Johnson and family sailed from London on the steamship *Lyria* for Shanghai on the 13th of August. Their field of labor is Nantung-chow, in the Province of Kiangsu.

There is a church in Kentucky in which every member will pray in public when called upon. It is in Larue County. The world is growing better, and so is the church.

At the late Zurich World Sunday School Convention \$126,000 was raised for Sunday-school work throughout the world. Part of this money will be spent

in India, China, and the Far Eastern fields.

Words of appreciation of the INTELLIGENCER come from every quarter. Please send us a good list of new subscribers. Do not fail to have the paper follow you when you change your residence.

A friend in Dayton, Ohio, sends the Foreign Society \$500 on the Annuity Plan. The number of Annuity gifts are larger this year than last. The books of the Society are still open for such donations.

Miss Harriet M. Benton, of New York State, age ninety-nine years, six months, and eighteen days, an annuitant of the Foreign Society, died at her home recently. She loved the cause. Her heart was devoted to Foreign Missions.

"Christianity is propagandist or it is nothing, and it can only perish by the loss of that divine ardor which Christ Himself breathed into it when He sent forth His disciples to teach all nations, secure in the conviction that He was

with them alway, even to the end of the world."

"Accept congratulations on the August number of the INTELLIGENCER. This is one of the most attractive and instructive numbers yet published. No Christian home should be without this splendid missionary magazine."—G. M. Brooks, Carlisle, Ky.

The Foreign Society has just received an Annuity gift from a friend in Indiana of \$200. This is his fifteenth gift on this plan. He made his first gift December, 1904. The Annuity Plan pleases all who have tried it.

"THE INTELLIGENCER for August was excellent. Every message, from the first line from James S. Dennis to the last line of W. J. Wright's review of that great book by A. W. Taylor, 'The Social Work of Christian Missions,' was an inspiration."—Clay Trusty, Indianapolis, Ind.

Send to the Foreign Society for a copy of the new book, "The Emergency in China," by Potts. It is one of the strongest mission study books ever published. The price is 50 cents in cloth, 35 cents in paper. You ought to read it, and then organize a class for the study of the book.

At the Lake Mohonk Conference one of the Japanese delegates said: "Japan is leading the Orient. Her example is being followed by other Eastern nations, who look to her for the guidance which she must give. She asks of the West their young men and women, the greatest spiritual gift, the highest and best type of Christians."

On the campus of Princeton University a statue commemorating the founding of the Student Christian Movement has been unveiled recently. The statue represents a young collegian; his athletic dress partially covered by an academic gown, and his face a radiant harmony of spiritual vision, steadfastness of purpose, and physical vigor.

Miss Mary Frances Lediard and Miss Jessie J. Asbury and Mrs. Dr. A. L. Shelton sailed from San Francisco for Shanghai on the steamship *Siberia*, August 26th. Dr. Shelton accompanied James Ware to Shanghai two weeks earlier. James Ware was not in good health and needed the assistance of a physician on board the ship.

Dr. Horton, who has made an extended visit to India, and who has given careful and patient study to the situation in India, gives it as his conviction that before long there will be a landslide; not by individual conversions, but by a great national movement. India will recognize in Christ her one hope of unity and salvation; and a nation will be born in a day.

Mrs. Laura D. Garst attended the Missionary Education Conference at Lake Geneva. There were 304 delegates registered. She was surprised to find that only seven of our people were in attendance. Of the Presbyterians there were 79, of the Baptists 62, and Congregationalists 59, etc. We ought to be well represented in the best movements for missionary education.

The Union Sunday-school, Cuba, has averaged about 60 for July. It meets in a room about 27 by 16. They are crowded to the limit. It is nearly as bad at night, when 40 or 50 adults crowd in the same space. Last Sunday night there were 40 in attendance and two confessions. The offering from the Sunday-school for Foreign Missions amounted to \$23.

Congratulations on the greatest missionary magazine that comes to my table—THE MISSIONARY INTELLIGENCER. The last three numbers are the best yet. I used one number in making a missionary address, called "A Trip Abroad," taking my hearers from land to land, giving them the rich cream of missionary facts from THE INTELLIGENCER. God bless you and it!—E. A. Cole.

The Foreign Society is now publishing another story book by one of our



F. M. RAINS.

F. M. Rains has just completed twenty years of service for the Foreign Society. It is seldom that any man serves in such a capacity for so long a period. No man has ever served any society more wholeheartedly. When he began his service the income of the Society was \$63,000; last year it was \$400,728. His wise planning and untiring industry have been a very large factor in this striking growth of the work. In these twenty years he has dedicated hundreds of church buildings, and has received thousands of dollars for his services. Every dollar thus received has gone into the treasury of the Society.

missionaries. It is "The Cross in Japan," by Fred E. Hagin, of Tokyo. Mr. Hagin has spent his spare time for three years in writing this book. Those who know of him and his ability will need no further commendation of the volume. It is the purpose of the Society to have a volume on each of the great fields, written by our own missionaries. With the completion of Mr. Hagin's book we will have such volumes on Africa, China, Tibet, and Japan.

The church at Bonham, Tex., hopes to be able to support Miss Winifred Brown, who goes to Tokyo, Japan, sailing October 7th, with R. D. McCoy and family. She has an important position in the Margaret K. Long Girls' School, and will be associated with Miss Bertha

Clawson. Chas. M. Schoonover is the minister at Bonham and is one of the good missionary pastors. This is Miss Brown's home church, and they will give her a great farewell reception that will warm her heart and linger with her as a sweet memory during all her missionary life.

Mr. and Mrs. W. L. Burner have been visiting the Valley District Convention of Virginia. After canvassing results from the churches and Sunday-schools it was found that they had given to the Society \$556.32. The churches and Sunday-schools of the valley propose to support W. L. Burner in Cuba. It is almost certain that they will raise the remaining \$44 this year, and it is believed that they will easily raise his salary next year. The churches and Sunday-schools are very happy over what they have done. Mr. and Mrs. Burner belong to the "valley." They are known to most of the churches by face.

It is said that 85 per cent of the present church membership of America comes out of the Sunday-school. This is a tremendous evangelistic agency. And it is stated by Sunday-school experts that there are one thousand additions daily from the Sunday-schools to the various churches. These are encouraging figures. Bear in mind also that the Sunday-school furnishes the missionary constituency. Where can we get our missionaries for the field except as they are started in the right direction in the Sunday-school? And those that support the work with their money in most cases have been trained in the Sunday-school.

William N. Brewster, a missionary of the Methodist Episcopal Church, while at home on furlough, has been asked to take the Lectureship of Missions in the Boston University School of Theology for the academic year 1913-1914. There will be approximately 250 students in the school. Last year 77½ per cent of the 205 students were college graduates. This year none but college men are being admitted and the limit of eighty has already been reached. The aim is not to train an occasional man for

the foreign field; but, as Dr. Charles Cuthbert Hall has finely said, "to fill with missionary passion every man who passes through the school," that, wherever his work may be, he may say, "Truly the world is my parish."

During the past eleven years the church and Sunday-school at Uniontown, Pa., have made a splendid record in their support of our Foreign Missionary work. The church has given \$4,282, the Sunday-school \$2,668.92, and the Christian Endeavor \$189; a total of \$7,139.92, or an average of \$647.08 for the eleven years. In 1901 a larger interest came to both church and school, and there has been a steady growth since. The offerings this year will be the best in their history. Every church should provide a definite missionary program, with room for growth and permanent enlargement. Many other churches have enjoyed a similar growth and blessing during the past decade.

ANOTHER LIVING-LINK.

The church at Little Flatrock, Ind., is one of our pioneer congregations, since it was organized in 1830. Its membership of stalwart farmers is scattered over a territory of some forty square miles. Although it is a country church, it is very much alive. It has always been faithful to the missionary interests of the brotherhood. Nevertheless, when it was suggested that the church become a Living-link in the Foreign Society, not many believed such an achievement possible. But the effort was made. Only a few refused to help. With a splendid good-will and ungrudging liberality the brethren made their gifts. The methods used were simple. Children's Day was made a success. Missionary material was used for sermon illustrations. Herbert Smith visited the church and stirred the people's hearts by the simple story of his Lottumbe work. E. A. Johnston of Africa gave a stereopticon lecture illustrating the activities of the Foreign Society.

The climax of the campaign consisted of a personal canvass of the members, and the result was another Living-link

church. It has been a real revival. The missionary interest is greater than ever. They will now have their own representative at Laoag, P. I. A. G. Saunders is their missionary. Plans are already being made for next year's offering. This country church is not falling into decay. By no means. It is growing and prosperous. There is a bright future for this congregation.

A GOOD MAN CALLED HOME.

T. B. Fischer, of Australia, is dead. He passed away July 13th. He was the secretary of the Federal Foreign Missionary Committee. He was an excellent executive. His death will be a great loss to the brotherhood. He was faithful in every duty, always prompt and exact. His uniform courtesy, his gentle disposition, his kind heart, rendered him very popular and useful with the brethren. One brother says, "God had all of him." He was not in the roll of common men. He recently made an extended trip to all our mission stations in India. He longed to visit this country and to attend one of our National conventions. He wrote to us on this subject. It was our desire to see him with us. Brother Fischer leaves a wife and children. The workers are called up higher, but the work continues. There was a splendid response from the churches in Australia for Foreign Missions on July 6th. The work is making fine progress.

AN ILLUSTRATION.

"The Duplex Envelopes were used during the past year, but for some reason the treasurer did not send the money to the various missionary societies. . . . It seems that the treasurer used all the money that he received for current expenses. The church was in very bad shape, and perhaps he needed the money, although, of course, he should not have used that which was given for other purposes."

The above is a letter from a good



A WATCHTOWER.

This is a watchtower in India, on the farm of the Boys' Orphanage. The boys stay in this tower at night, to scare away the wild animals that come out of the jungles and destroy the crops on the farm. Fresh watchers come to the tower every three hours. Sometimes the boys fall asleep, and the animals do great injury. Wild deer and other animals do the mischief. This will be avoided now that we have been able to send on money to provide a fence around the farm.

friend of the Foreign Society. He writes, he says, with regret and assures us that in the future the management will be better.

This incident illustrates two things:

1. The Duplex Envelope System is certain to prove a failure where there is not a careful and equitable division of the funds when received. The money belonging to the different missionary societies should be sent at least every month.

2. It also points out the necessity of having a missionary treasurer in every church. In that case the missionary treasurer would doubtless have seen that the missionary funds were forwarded promptly. Some of our church treasurers are overburdened with many duties, and they could be relieved of handling the missionary funds by capable hands. And this would give a larger number something to do.

THE MISSION STUDY CAMPAIGN FOR 1913-14.

The fall months are to be taken up largely with an educational campaign in the churches on Home Missions. This

campaign will center about Home Mission Week in November. Beginning the first of the new year, a comprehensive campaign on Foreign Missions will be inaugurated, running through the Churches, Endeavor Societies, and Sunday-schools. The general theme will be, "The New Era in Missions," with the emphasis upon China. Last year the emphasis was upon Africa, in connection with David Livingstone's centenary. The mission study book to be used this year is "The Emergency in China," by Potts. Every church should have a class studying this fascinating volume. Then there will be special programs for the Sunday-schools, helps for sermons, prayer-meeting topics, and a comprehensive schedule of missionary education. The Foreign Society will co-operate in every way in helping the leaders to inaugurate and carry through a great campaign of missionary education in the churches.

GROWING IMPORTANCE OF SEPTEMBER.

In former years March was the great month in the missionary year of the Foreign Society. But in recent years the interest has shifted to the month of September. The following shows the increased receipts year by year since 1907:

September, 1907	\$63,156.21
" 1908	68,606.29
" 1909	83,416.26
" 1910	73,781.26
" 1911	109,755.39
" 1912	112,380.67

Friends will see at a glance that it would be better to have a larger interest in earlier months of the missionary year.

1. If churches could send their offerings earlier, it would save much anxiety and uncertainty in the office of the Society. It would also be more economical.

2. It would save much in our interest account. The Society is compelled to borrow money and pay interest to pay the missionaries for about one-half of the year.

We hope the friends will carefully

consider this matter in the best interest of the work.

In the meantime let us run the receipts up this month to at least \$125,000.

ENCOURAGING GAINS DURING AUGUST.

In spite of the extreme heat the month of August proved one of good gains for the Foreign Society. The receipts reached the splendid sum of \$52,901, a gain over the corresponding month one year ago of \$6,865; and a gain over August two years ago of \$21,594.

There was also a gain in the number of contributing churches, contributing Sunday-schools, and contributing En-

deavor Societies, but a small loss in the number of personal offerings.

Also a gain from all sources of receipts, Sunday-schools, Endeavor Societies, individual gifts, Annuities, except churches, which showed the small loss of \$323. The Sunday-schools climbed up \$1,963. There is a steady, healthy growth in Annuity gifts. The gain in regular receipts was \$4,342, and the gain in Annuities was \$2,550.

It is important that every church and Sunday-school and personal friend forward all offerings on hand before the books close, September 30th.

Last year the receipts amounted to \$112,380 in the month of September. It is hoped this amount can be exceeded during this month.

The Master's Face.

W. R. HUNT.

"And His servants shall do Him service . . . and they shall see His face." (Rev. 22: 3-5.)

It was not on the mountains of vision,
Or by the still waters so clear,
That I caught my true sight of the Master,
As to Him He drew me so near,
His will and His work was the time and place
Where outshone my first view of the Master's face.

With the tenderest look that read through me,

He told me—O, more than I knew;
He uncovered my soul's deepest fountains,
And told me my motives were true;
But, said He, "My child, you must walk with Me,
And My love for the lost is My will for thee."

O, that one clear, sweet vision of Jesus,
It wooed and it won by a sign;
'T is enshrined in my heart's sacred temple,
It burns like an incense divine;
He was lifted high—'t was the cross of grace,
Where I saw the real view of the Master's face.

He loosened my hands of its treasures,
And shattered my idols afar;
My dreams and my visions so golden,
Were proven the things that would mar;

'T was the crimson touch of that wondrous grace,
Set my feet to new life on an upward pace.

My harp-strings were mute till He touched them;

My voice, too, had never sung true;
But the chords were changed in a moment,
That touch set the music anew!

'T was the pierced hand a new keynote rung,
And its discords at once into harmonies strung.

He said: "Thou art Mine; I've redeemed thee;

I've called thee by name; *thou art Mine*;
I've chosen, appointed, and sent thee,
To witness of grace so divine."

O'er seas and o'er mountains, in earth's darkest place
Shall the light of God's glory shine out in His face.

"With you *always*"—with whispered directions

He sent me on errands of love
To those "other sheep" whom the Cross embraced

And claimed for the home above.
Blessed hope! not then visions—of one moment's space,
But where *servants shall serve Him and look on His face.*

Chuchow, China.

EDITORIAL.

Eleven Months' Review.

The record for the first eleven months of the Foreign Society for the current missionary year shows the following:

1. One missionary passed to her rich reward. Mrs. R. Ray Eldred gave her life for Africa. No truer herald of the Cross was ever sent to the heathen field. Ill-health forced Mrs. Frank Garrett to the homeland from China. She has been a benediction to the mission, a constant comfort and inspiration to her husband, and an exemplary and loving mother to her children. Her absence from the field is much more than an ordinary loss. The heavy hand of severe illness has also fallen upon James Ware, who for more than thirty years has stood like a sentinel in China. With these exceptions, the missionary staff has been blessed and able to prosecute the usual duties. They have had great joy in their labors. The efficiency of the whole force increases with multiplying years. Language study has been emphasized, better organization on the fields has been effected, all the workers are better housed, more attention has been given to reading and careful study, and with all, increased attention has been given to the cultivation of the deeper religious life. More and more the missionaries come to feel that only as men know and experience God can they make Him known to the world. They are leading and training the evangelists and all the native workers to a fuller life and to an enlarged usefulness.

2. Fourteen new missionaries have been appointed and have either gone out to their respective fields or will sail in a very short time. They are as follows:

Miss Lulu Snyder, China.

Mr. and Mrs. H. P. Shaw, China.

Miss Edith Apperson, Africa.

Mrs. C. P. Hedges, Africa.

Mr. and Mrs. E. A. Johnston, Africa.

Dr. W. A. Frymire, Africa.

A. G. Saunders, Philippine Islands.

W. H. Scott, India.

Mr. and Mrs. W. L. Burner, Cuba.

Mr. and Mrs. J. B. Moody, India.

This is the largest number of new missionaries ever sent to the field in any one year in the history of the work. These will bring great encouragement where they go. A new missionary gives new life to the whole body of missionaries in the land where he goes. Larger plans are formed, new work is outlined, a stronger attack is made upon the kingdom of darkness. We are sure the prayers of the churches will follow these new heralds of the Cross as they turn their backs upon their native land and face toward the black cloud of heathenism that envelops so large a portion of the world.

3. We rejoice over the better equipment we are now being able to extend to all the fields. Never before in any one year have there been so many buildings

completed, nor so many begun. Facilities for work are just as essential in mission lands as in America. We can not carry on schools or churches here at home without buildings and other equipment. It goes without saying that plain, modest chapels must be provided for preaching the gospel. Buildings also must be provided for the great school work that is being prosecuted with such splendid results. The schools number about one hundred and are among the very best evangelizing agencies. This is the experience of all missions.

4. "The Million Dollar Team" has continued its campaign with even greater success. These brethren have made a profound impression upon the brotherhood. They have been called to many churches they were unable to reach for lack of time. Bert Wilson has been engaged for some special secretarial service. He is alert and resourceful, and may be depended upon to render great aid in increasing the income of the Society. Everybody has been busy and cheerful, and rejoices in all the encouraging results. Plans are being perfected for other extensions. Past experiences school us all for more effective efforts in the future. In confidence and prayer we turn our faces toward the largest plans and the rich favor of Him who has guided all the way.

5. The receipts show an encouraging increase, although they do not indicate that \$500,000 will be reached, unless there is an unprecedented gain during the month of September. There has been a gain to September 1st of more than \$27,000, as will be seen by a study of the "Financial Exhibit," on another page. There is also a gain in the number of contributing churches. The Sunday-schools reveal a gain of nearly \$2,000. A study of the Financial Exhibit will justify the time and pains. Many new friends have come into the wider fellowship. Old friends have been strengthened in the world-wide campaign. Altogether it has been a year of most delightful fellowship. Year by year the work of the Foreign Society grows in the hearts of the brethren. We are destined to be a great missionary people. If we are not a missionary people we will be nothing. For this cause Christ died. For this purpose He commissioned His Church, and for this service He calls every lost soul, that he may *go* or *send* to the ends of the earth.

Do Not Say.

"Missions to the heathen are absurd. I do not believe in them!"

Think of what you are saying. Of course, if you are not a Christian, nobody expects you to believe in missions to the heathen. Why should you? You do not believe in missions to yourself, still less to the heathen. It will be time enough to expect you to believe in preaching the gospel to the heathen when (may it be soon) you know the peace and the gladness of it yourself.

But if you *are* a Christian, do think for a moment. You have no faith in missions to the heathen. You do not

approve of them. *Your Master* does, very emphatically; and He has given a very plain command on the subject. But *you* do not. You are wiser than your Master. *You* know that Foreign Missions are of no use—waste of money, waste of time, waste of everything. Your Master made a mistake! He did not know what He was talking about!

My brother, how dare you stand up and in one breath call yourself a servant of Jesus Christ, and in the next ridicule—for it comes to nothing less than that—your Master's last parting command?

When that Master, whose solemn charge to us as He went away was, "Go

ye into all the world and preach the gospel to every creature!" comes back to know whether we have obeyed it, I for one should not like to be amongst those

of His servants who "do not believe in missions to the heathen"—in other words, who *do not believe in doing what He tells them.*

Enough and To Spare.

There have been storms and floods and drought in some parts of the country. Property has been destroyed, and crops have suffered. The Government reports show that the corn crop is more than 300,000,000 bushels less than was expected. But it is still a year of plenty.

According to the *New York World*, the situation is far from bad. The indicated yield of corn is still close to the ten-year average. The destruction is much less than fell upon the crop from hot winds in 1901. Great quantities of old corn have been left over from the record harvest of last year to make good any probable deficiency. And there are compensations in the wheat crop, whose yield is now practically certain to exceed all previous records save that of 1901; and in the oat crop, whose promised harvest has been before only twice exceeded.

Taking the whole country, the year is a good one. The exports and imports

were never before so large. The automobile industry was never before so prosperous. The same is true of other industries.

Some churches are not able to do as much as in other years. But others are quite as able, if not more able. Those that have escaped storm and flood should make generous thank-offerings to God for His great mercy. If they will do this, they will make up for any losses on the part of those whose property has been cut off and whose crops have failed. They will do this if they will act as good stewards of the manifold grace of God.

There should be no falling off in the incomes of the missionary societies this year; for with all the losses America is by far the richest nation on the globe. Our God has given us this great wealth, not to consume upon our desires, but to use in the furtherance of the interests of the Kingdom.

A Modern Miracle.

The missionaries in the Mackenzie Diocese, learning that there were a number of tribes of Eskimos living practically in the stone age, with none of the modern weapons or utensils or other conveniences that are generally considered by us as necessary to comfort or even existence, decided to send them the Word of Truth, the gospel of salvation. But who would go, and how? They lived at a distance of seven hundred miles.

One missionary was ready to go to that remote part of the country, but he could not go alone, and yet, who was to go with him? The story of who went with him is told by Bishop Stringer and published in *The Church Missionary Review*: "We thought a few more of the more earnest Christian Eskimo

might be willing, and so we asked for volunteers. We reminded them of the example of the disciples, who were sent out here and there to the regions beyond. We told them, 'Now you are Christians, and your first duty is to teach others those truths that have made such a difference in your lives. If they have helped you, they will help others.' Then we told them of the conditions and difficulties. The new field was one thousand miles east of Herschel Island. The people were strange and might be troublesome, as they were themselves a few years ago. The country would be new to them, and they would have to trap and hunt for their living. We had no funds for their outfit. They would have to go at their own expense, and on a two-years' expedition. It was a severe

test, and yet we felt a few might be willing. The church was packed when volunteers were asked for, and it was at first a little disappointing, as no one responded at once. Then a leading Eskimo said: 'Tell us who is to go. We are all willing, but if we volunteered, some of us might not be suitable for the work. Name the persons you think best fitted.' It was a challenge, and we wondered how much it really implied, but we answered, 'Very well, to-morrow morning we shall tell you the names.' That night we prayerfully considered the question and selected ten—five couples. The next morning all assembled in the big tent, eager and expectant. As I read out the names I noticed how pleased were those who were selected, while others who were not chosen

showed their disappointment on their faces. I am sure we could have had scores of suitable volunteers for the work, but we added only two more to the number—two young fellows who were relatives of some of the others already selected. After the names were chosen, I asked the question, 'Now, are you all willing to go?' They seemed surprised at the question, and replied: 'We asked you to tell us who was to go. You have told us, and we are going.' But I said: 'It may be inconvenient for some. If so, tell us now. We do not want any one to turn back later.' The brief answer was, 'But we shall not turn back.'"

Bishop Stringer and the missionary said, and said truly, "This is a modern miracle."

Gaining Wealth and Losing Life.

Some twenty years ago there were two young men in the ministry who lived in the same section of country and were warm personal friends. One went to the mission field and did a great work. He is there still and is growing in usefulness continually. Meanwhile he has grown mentally and spiritually. He has not accumulated a fortune, but he has lived in comfort, having bread to eat and raiment to put on. The other went into business and preached on the side. He acquired houses and lands and became a substantial citizen in the estimation of bankers and other business men. His credit was good for almost any amount.

Fifteen years after they parted they met and compared notes. The rich man said to the missionary, "You made the wiser choice." The rich man had gained wealth, but his soul decayed, and he was less of a man than he was fifteen years before. He felt that, in all that makes life worth while, the missionary had the advantage over him.

Since their meeting, five years ago, the rich man has had business reverses and has lost his farms and houses and credit, and has less of this world's goods

than his friend the missionary. The man who once was rich is now pondering the words of the Lord, "What shall it profit a man if he shall gain the whole world, and forfeit his life? or, what shall a man give in exchange for his life?"

There are young men going into business lured by the thought that they will be able to support mission stations and give on a princely scale to the work at home. So far as the present writer knows, very few men who leave the ministry to make money ever accomplish their purpose. And even if they did, and made the gifts they think now they would make and support a missionary or a mission station, does any one think for a moment that they would make as large and splendid a contribution to the Kingdom as if they invested their lives in the work of Christ, and allowed Him to prove His promise true, that if one will seek first the Kingdom and its righteousness, all these things shall be added to him? What man of wealth is there whose monetary gifts bulk so largely in God's sight as the investment of life made by a man like Dr. Macklin, or Dr. Butchart, or Frank Garrett, or other men whose names might be men-

tioned? The investment of life is an odor of sweet smell, a sacrifice acceptable to God. There is such a thing as saving

one's life and losing it; and there is such a thing as losing one's life for Christ's sake and saving it to life eternal.

The Zurich Convention.

We are especially indebted to Walter E. Frazee for the brief but exceedingly interesting report of the Seventh World Sunday-school Convention held at Zurich, Switzerland, July 8th to 15th. It will richly repay a careful reading. The missionary emphasis was the dominant note of the convention throughout. Many friends will be interested in the full report, which will be ready about October 1st and may be secured from Marion Lawrance, 1416 Mallers Building, Chicago, Ill. The report will cost \$1.00.

Many Americans were present, of course, and our own people were well represented with such excellent men as

Robert M. Hopkins, Dr. R. P. Shepherd, Walter E. Frazee, and a number of others.

Every State except Utah and New Mexico, and every Canadian province except Manitoba was represented. The Pennsylvania delegation with 175 members led the list, followed by New York, 125, and Illinois, 120. The convention was a remarkable one in many respects, not only in unparalleled attendance, but in its personnel, in the tremendous importance of the messages delivered, and in the high intellectual and spiritual quality of the presentation, and in the enthusiastic interest manifested in each of the forty-five sessions in the eight days.

The Cane Ridge Meeting-House.

Here began a Restoration, essentially a missionary movement, that has girdled the earth. Barton W. Stone was the pastor of the Presbyterian congregation that built and worshiped in this meeting-house. When he was ordained, in 1796, by the Orange Presbytery of North Carolina he was handed a copy of the Bible by the presiding officer with the following appropriate injunction, "Go ye into all the world and preach the gospel to every creature." He began to preach at Cane Ridge and at a congregation six miles away, known as Concord, in 1796. This is in Bourbon County, Ky. The Cane Ridge Church was built in 1791. Robert W. Finley, a minister of eminent ability, led in the enterprise. The dimensions of the building are fifty by forty feet, and the ceiling fifteen feet in height. It was not practical to build with logs fifty feet in length. The longest log in the side walls is twenty feet. By using a short log, attached to the main one of twenty feet and at a right angle with it, of

six feet in length; and then another of ten feet at the same angle; and one of six feet back to the original line, then another of twenty feet, you have the side wall.

The venerable William Rogers, an officer in this church for fifty years, and whose grandson, Captain James R. Rogers, now lives near the church, said:

"As I first remember this venerable building, in 1798, there was no chinking between the logs, no glass in the windows. The floors and seats were of puncheon smoothed with a broadax. No chimneys, no fireplaces, the roof and pulpit being of clapboards, and yet large crowds of brave men and pious women, comely maidens and gallant young men, lads and lassies, and infants in their mothers' arms, greeted Elder Stone those quiet Sabbath mornings." The roof was of clapboards fastened with wooden pins. There were no nails.

There was a gallery in this church. The only means of entrance was from without by an ordinary ladder.

In 1829 the building was modernized and made more comfortable. At this time ninety-nine persons contributed money for the improvement. The subscription paper also stated: "Said house and lot to be conveyed to the Christian and Presbyterian Churches, but free for other societies to worship in when not occupied by these churches." A deed was recorded to a three-acre lot, including the building and graveyard adjacent. This building was again improved in 1882. The old logs have been weath-erboarded. The original structure is not impaired. Its ancient ridgepole remains where it was in 1791. Barton W. Stone sleeps near the house, and a modest monument marks his grave. Neither of his two wives is buried here.

There were no windows in the original house. The light came in through the cracks between the logs, but in later years windows were provided. Sunday, August 17, 1913, this reporter stood in

one of the windows and spoke to a houseful and to a large crowd that overflowed the building in the yard. The Cane Ridge congregation is now weak, but a number of strong Christian churches have sprung up round about.

Barton W. Stone possessed the real missionary spirit. He set his slaves free, he renounced all creeds as tests of fellowship and sought only the revealed will of God as a guide and as a basis of Christian union. He stood firmly and consistently for the union of the people of God. His time and his money were freely given that the gospel might be proclaimed. Position and comfort were cheerfully surrendered for the things he believed. Few men suffered more, gave more, endured more, or did more for the principles of New Testament Christianity. His name will endure and be honored wherever the things for which he stood are known.

F. M. R.



THE CANE RIDGE MEETING-HOUSE.

CANADIAN MISSIONARIES OF THE FOREIGN SOCIETY.



Dr. W. E. Macklin,
Nanking, China.
1866—.



Dr. Susie Rijnhart Moyes, deceased,
once of Tibet.
1903-1905.



Miss Mary Frances
Lediard,
Takinogawa, Tokyo,
Japan.
1906—.



David Rioch,
Damoh, India.
1899—.



Dr. James Butchart,
Luchowfu, China.
1891—.



Miss Mary Rioch,
Tokyo, Japan.
1892—.

A group of missionaries of whom any society might be justly proud.
All but one are still in harness.

Biographical Sketches of Our Missionaries.

BRUCE L. KERSHNER AND WIFE.



B. L. KERSHNER.



MRS. B. L. KERSHNER.

[EDITOR'S NOTE.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

This excellent missionary was born in Clear Spring, Washington County, Md., January 18, 1871. In the winter of 1888 he was baptized at Hagerstown, Md., by W. H. Williams, who had been a missionary to Jamaica.

Like many of our good men and women on the mission fields, Mr. Kershner was educated at "Old Bethany," on the banks of the Buffalo. He was graduated in the class of 1893 with the degree of A. B., and in 1902 he won the degree of A. M. from the same institution.

On July 12, 1904, he was married to Miss Ethel Willis Streater. This has proven a happy union. Mrs. Kershner is a woman well informed, of the highest life ideals, thoroughly consecrated, completely devoted to the missionary cause, and withal has been a stay and strength to her husband as he has been compelled to face stubborn problems on the mission field.

On the way to Manila they attended the National Convention at San Francisco in 1905, as many will recall. They reached Manila, October 4th, the same year. It was a new world to them. Problems seemingly mountain high loomed on their horizon. Like true messengers of the gospel,

they faced them in faith and with courage and tact. Mr. Kershner has proven himself a missionary statesman. With a clear business head and a proper perspective he has been careful to take cautious steps, and soon won the confidence of all. His work has been really constructive.

Few men know the position of our people better than Mr. Kershner, and it is interesting to see him defend it in the presence of prejudice and narrowness, and sometimes even bigotry, with a calmness and strength and a cheerfulness that is really refreshing. He is alike at home as an evangelist or as an educator or a writer. With all-round gifts and indefatigable industry, and with patience, his record has proven a most useful one.

Mr. Kershner has a good business head. This is a most valuable qualification anywhere, but especially on the mission field. He possesses the rare gift of knowing relative values, and also understands how to patiently deal with men who would drive a sharp bargain. He is not to be intimidated or stampeded. Recognizing his rights, and kindly standing for them, and clearly manifesting the spirit of genuine righteousness, he commands the confidence of all.

He is a born teacher, a man of broad information, a careful student, and enjoys the peculiar gift of being able to impart knowledge to others. He ranks high in this important service. Already he has gathered a group of bright, consecrated young men about him and is guiding them into useful lives as evangelists among their own people. No better service can be rendered on the mission fields.

Mr. Kershner is a preacher of ability. Not only does he know the gospel, but he understands how to interpret it to lost men. To him the gospel is the power of God and the wisdom of God. He believes men are lost, and only the gospel is able to redeem them to a life of righteousness.

CONTRIBUTED ARTICLES.

The United Missionary Campaign.

HISTORICAL STATEMENT.

On the 19th of March a joint meeting was held in New York City of duly appointed representatives of the Conference of Foreign Mission Boards of North America and of the Home Missions Council of the United States, to confer concerning the desirability and feasibility of a united campaign for the introduction of adequate methods of education and finance throughout the churches of North America, to the end that the Church may discharge its full missionary responsibility both at home and abroad.

After a careful consideration of such reasons the conference came to the unanimous conclusion that the time has arrived for a united missionary campaign under the supervision of the Conference of Foreign Missions Boards of North America and the Home Missions Council of the United States. Under authority given to the members of the conference by the two respective organizations a Central Committee was created, with power to add to its number. Later an Executive Committee was also appointed.

The Executive Committee of the Laymen's Missionary Movement was requested to take general charge of the organization and direction of the interdenominational conference features of the united campaign, employing for this purpose such leaders as may be necessary in addition to the secretarial force of the various home and foreign boards and the present staff of the movement.

The Missionary Education Movement was asked to formulate a plan for the educational features of the campaign in consultation with the educational departments of the boards, and to report to the Executive Committee at an early date.

MESSAGE OF THE CAMPAIGN.

The objective of this co-operative effort is the fullest development and the largest use of the spiritual energies of the Church, to the end that the Kingdom of God may be extended and established upon the earth. As a means to this end the campaign will enable Christians and Christian churches to act together in inspiring and informing their members concerning their common task, inviting and stimulating them to act simultaneously in the enlistment of their whole membership in systematic and proportionate giving to support the entire missionary and benevolent work of the Church.

The campaign will express the essential unity of all mission work, bringing into co-operation the home and foreign missionary forces and agencies throughout North America.

THE WORKING PROGRAM.

The campaign is under the direct auspices of the Home and Foreign Missionary Societies, as represented by the Foreign Missions Conference of North America and the Home Missions Council of the United States.

The campaign is in the interests of the entire missionary work of the churches and aims at the enlistment of the entire membership of the churches.

I. *Spiritual.* Emphasis upon the fundamental spiritual conditions of abundant Christian life and fruitful Christian service, especially prayer, personal Bible study, and personal Christian service.

II. *Educational.* 1. The educational features of a great field campaign.

To prepare the churches of the whole country for a nation-wide canvass, missionary conferences will be held in as many cities and towns of 5,000 and over as can be handled effectively. At the re-

quest of the United Campaign Committee, the Laymen's Missionary Movement has consented to undertake the organization and general direction of these conferences. The leaders in the campaign will be divided into teams of four to six men each, each team cultivating a designated area. The conferences will begin with an evening session and continue through the following day. Local committees will have large responsibilities in preparing for these conferences.

2. The wide circulation of literature.
3. The promotion of Mission Study.
4. A still larger and more general assistance of the public press in securing religious and missionary news and in interpreting the spirit of Christianity as

the spirit of individual and universal service and helpfulness.

III. *Finance.* 1. A nation-wide simultaneous every-member canvass for home and foreign missions and all regular benevolences in March, 1914, on the part of as many churches and communions as can be led to undertake it at that time, unless a communion decides upon some other period.

2. The introduction of the weekly offering and the annual every-member canvass into every local church.

3. The promotion of an adequate Christian Stewardship propaganda.

Correspondence about the campaign should be addressed to J. Campbell White, General Secretary, 1 Madison Avenue, New York.

Missionary Emphasis of the Zurich Convention.

WALTER E. FRAZEE.

The dominant note of the Seventh World's Sunday-school Convention in Zurich, Switzerland, July 8th to 15th, was missions. Some evidences of the world-wide scope of the World's Sunday-school Association and of this convention in Zurich are here given. The theme of the convention was, "The Sunday-school and the Great Commission." The convention sermon preached by Rev. Floyd Tompkins was upon this subject, his text being, "All Thy children shall be disciples of the Lord." (Isa. 54:13.)



The decorations of the convention, while simple, were strikingly missionary. Suspended from the dome of the Tonhalle was a mammoth globe, and above this a cross illuminated by night in red, reminding us of Him who said, "And I, if I be lifted up from the earth, will draw all men unto Me;" and also of His last command, "Go ye into all the world and make disciples."

Shields bearing the name of each na-

tion in the world were on the walls, and the flags of Great Britain, the United States, and Switzerland hung above the platform. At the closing session of the convention the flags of every nation in the world were exhibited.

Six commissions whose investigations of religious conditions covered the whole earth and continued many months, and some of them years, made reports. These commissions were as follows: Latin America, India, Mohammedan lands, Hawaii, Japan, China and Korea, South Africa and Europe.

In the roll-call of nations there were seventy responses when those from the firing-line brought stirring reports of conditions in their lands and appeals for help.

A tour of the Orient preceded the convention, in which a personal investigation was made of conditions and meetings held with the Christian workers at many different points. This tour was headed by H. J. Heinz, of Pittsburgh, Pa., and included twenty-nine leading Sunday-school workers of America. A Japanese speaker on the convention program said that the tour party had been a great blessing to his land and had done much to advertise Christianity.

The Sunday-school work of the world was set forth in a neat booklet prepared by the convention secretaries. It contained the flag of each nation in the world, a statement of the number of Sunday-schools in each nation, the total population and the Sunday-school population. America leads all other lands with sixteen per cent of its population in the Sunday-school; only one and one-tenth per cent of the world's population is in the Sunday-school.

A Presbyterian missionary from Constantinople, after spending twenty-five years there, said his problem was to bring to the proudest man in the world that which he hated most in the world through the man that he despised worst in the world.

The sum of \$126,000 was pledged for the extension of the world's Sunday-school work. This will be used to em-

ploy secretaries for many foreign fields. The Mission Boards in all mission fields are making large use of the Sunday-school in the extension of the Kingdom and are appealing for skilled leadership that even a larger use may be made.

The Sunday-school army with 28,600,000 pupils in 298,000 schools is the mightiest Christian army in the world.

Addresses were delivered in English, German, and French, interpreted by Professor Luring, of Frankfurt, who is said to speak fluently twenty-seven languages.

The total registration was 2,600, representing seventy different nations. One-half of the delegates came from America. The world looks to America for aid and example in all Christian work.

Louisville, Ky.

From Tsungming.

ORVILLE F. BARCUS.

I am writing to you this morning from a very unique and interesting place. I am seated on the best bed in the Chinese home whose hospitality I am enjoying. This home is in a little village away up in the north end of the Island of Tsungming, which is the largest island in the estuary of the Yangtze-kiang River. It is Sunday morning.

I have two Chinese evangelists with me. Nobody but myself knows the English language, so I am compelled to keep silent, make signs, or blunder out some of my poorly-learned Chinese. However, I am getting along fine. The Lord is blessing my every step. I know He will, because I put everything I try to do in His care.

Our Chinese hosts are splendid people and entertain us most royally. Of course, I have to eat the Chinese food and use the chop-sticks, but I have got-

ten pretty well used to that now. The dining-room is the front room right on the street, and the door is nothing less than the whole wall of the room removed; so a great mob of people crowded around us immediately upon our arrival.

I felt as a freak circus man must feel on exhibition. I was certainly the "whole show." They expected some fun when the "foreigner" began to use the chop-sticks, but I disappointed them. I got away with the rice and other food in good form. On finishing my last bowl I pointed my chop-sticks around at those who had not yet finished, and said, "Man, man, chuh," the Chinese way of saying "Excuse me," and immediately took to my heels for the back room, where I am writing this letter.

Yesterday we came overland to this village by wheelbarrow, the first time I had ever ridden on one of these vehicles of transportation. I think the distance must have been about eight miles. The roads are not wide enough for two loaded wheelbarrows to pass, so we had to get off several times. The little



bridges about a foot wide and ten or twelve feet above the water were somewhat scary, and it would have been "all off" with me if the barrowman had slipped or loosened his grip on the handles.

There is no Protestant mission at all on this island. Just a short distance from here there is a small Roman Catholic Church, but the people do not seem to know much about Christianity. Still they are eager to learn, and they fall all over themselves trying to get the little Bible tracts we are handing out. The poor, hungering souls would starve to death before the Catholics would save them, for instead of giving them all the Bread of Life, they keep the Bible from them and tell what they please about Christ. The result is that we have a small, isolated community of people worshipping images of the Virgin Mary—pure idol worship—and they know nothing of the love of Christ such as we know it.

The home where I am staying is one of the best in town, but it is nothing more than a playhouse such as we children used to build, only perhaps larger—no windows, no upstairs. The only light that comes into my room as I write these lines is through a little 6 by 10-inch window in the roof, which contains the only pane of glass in the house. Still, under these conditions the family is considered quite well to do, and are well dressed and well educated. Their library is quite filled with books on history, politics, etc. They read our books and tracts eagerly. Our coming is a great event to the village people, as it is in every typical Chinese town when the foreign missionary comes with the gospel message. He has no trouble getting crowds together.

To-day the two Shanghai evangelists, Mr. Hu and Mr. Li, who are with me, will hold two large services, and we shall distribute much Bible information in words and in tracts.

I am on this trip simply to meet the people and to get a better understanding of the language. The next time I come the people will know me, and I shall feel more at home. This condition of

affairs is quite different from what it was fifteen or twenty years ago, when the Chinese stoned the poor missionary out of here and set their fierce dogs at his heels. Yesterday I met several fierce, wolflike looking dogs, but they regarded me more as a friend than as an enemy. See how wonderfully God has opened the way here!

We expect to be on the island three or four days yet, and will spend the last day and night in Tsungming city, whence we shall leave for a six-hours' launch trip to Shanghai.

This island seems to be like one large city, laid out in a sort of park or garden fashion. Here and there the houses are grouped closer together into something like villages, but elsewhere the homes of farmers, which can hardly be called country homes, are arranged in long rows, the individual farms not much larger than some American gardens, being laid out between the rows of houses. It is certainly an ideal arrangement, and the irrigation methods are simply wonderful. The farmers make the ocean's tides water the land. All they do is dig canals over the island, and the tide comes in with an abundant supply of water whenever they wish it. This method is advanced here far beyond anything I have ever seen in America. Of course, in the latter country the tides are not always convenient for such purposes.

The waterways connect all parts of the island and afford an easy means of itinerating in a launch for evangelistic preaching. What a great work could be developed here! Chapels should be erected and congregations established in every part of the island; for every part is accessible. These chapels could be made into self-supporting churches, to which regular visits could be made by the itinerating missionary or evangelists. Self-supporting mission schools could also be established and overseen by the missionary in charge. The material from which we would develop most of our workers on this island is of a much better class than in most of our present mission fields here. I feel that Tsungming is destined to be a strategic training-point for our future work in China.

The Missionary Educational Movement at Lake Geneva.

MRS. LAURA D. GARST.

Ten days by beautiful Lake Geneva would be high privilege under any circumstances, but how truly superior the advantages during the Missionary Educational Movement's conference! This was held from August 1st to 10th. I wonder why, of the 304 delegates registered, but seven were from the Disciples? Of Presbyterians there were 79; Baptists, 62; Methodists, 59; Congregationalists, 46; Episcopalians, 30, and small delegations from a few other bodies. As the representative of the Foreign Christian Missionary Society noted the happy fellowship among these groups, regret was keenly felt that our own people were not there in goodly numbers to receive and to contribute priceless boons.

There were the usual splendid study classes, thrilling platform addresses from many lands, the matchless vesper-hour by the lake, the life-work conferences in the "upper room;" and there were interesting demonstrations, notably the landing

of a huge barge full of immigrants and their examination, a telling lesson regarding one of the burning problems in the United States to-day. There was an afternoon of demonstration on Japan, that brought one of the most important mission fields in the world into prominence.

The fun and relaxation side was not neglected. There were side-splitting "stunts" by dignified faculty members and students, and the water sports were intensely interesting.

Will we not plan better for Lake Geneva Missionary Educational Movement Conference in 1914? Think of the people—"our" people—within a stone's throw of this wonderful opportunity. Can we afford to deny ourselves such benefits? Are we content to be placed at such a disadvantage before the Christian Church at large by our most inadequate co-operation in this most important movement?

Des Moines, Iowa.

The Missionary Session of the Los Angeles Christian Endeavor Convention.

MISS KATHERINE BOTELER STRONG.

"The World for Christ" was the theme of the Sunday evening meeting at the Los Angeles Christian Endeavor Convention. After the devotional services Dr. Clark announced that the only big speaker of the convention who could not be present was Mr. Stephen J. Corey, of Cincinnati, who was to have spoken at that time.

Mr. Edgar E. Strother, field secretary of Christian Endeavor in China, spoke on "Christian Endeavor in a New Republic." The speaker quoted, "The blood of the martyrs is the seed of the church." This has been shown in China since the Boxer rebellion. Mr. Strother then spoke of the New Republic. He said that two-thirds of the officials of

the new government are Christians or are favorable towards the Christians. China, he said, was the second country in the world to adopt Christian Endeavor. The first society in China was formed in Chuchow in 1885. To-day there are over eight hundred societies and a membership of 23,000 Endeavorers in China. The efficiency literature has been translated into Chinese, and he said that in China they will soon take up the new slogan of "Increase and Efficiency." A delegation of little Chinese children who attend the mission Sunday-schools in Los Angeles marched to the front of the platform and sang "The banner of the cross." The children all carried little American flags and waved them as they sang. After they had finished, Dr. Clark

unfolded a flag of the new Chinese Republic, and then the little Chinese children cheered.

Mr. T. Sawaya, field secretary of Japan, spoke on "Christian Endeavor in a New Old Empire." He said, "I bring you greetings from Japan, from the land of the Sunrise to the land of the Sunset." He went on to say, "You think that you discovered Japan through Commodore Perry, but we think we discovered America, for you sent the greatest number of missionaries to us, Japan." Mr. Sawaya thinks that we ought to make more of an effort to Christianize the Japanese that are in this country.

Japan is not a large country, not as large as California, but it is large enough to entertain a convention. He said he hoped that Tokyo, their capital city, would soon entertain a world's Christian Endeavor convention. The Japanese children of the missions in Los Angeles then sang "Face to face."

A Nez Percé Indian then spoke. He said that in all Washington and Idaho there are but seven Presbyterian churches among the Indians. Every one of these churches has a Christian Endeavor society. It is now just eighty-two years since these Indians sent a delegation to St. Louis, asking that missionaries be sent to them.

India was the last of the foreign countries to be heard from that evening. Mr. Stanley A. Hunter spoke on "Christian Endeavor in India." "There are now 1,300 societies and 45,000 Christian Endeavor workers in India to-day. There are 59 leper asylums under Christian protection, and Christian Endeavor has penetrated even the leper asylums. Poverty, superstition, and ignorance abound in India to-day. The evils can be successfully combatted only by sending the Light."

Faithfulness to the Living-Link.

G. L. BUSH.

A careful perusal of the annual reports of the various missionary societies is a wise use of time. It is a real joy to read of the splendid increase in the offerings of the churches and to note the large number of new Living-link churches reported year by year. These facts and figures furnish good reason to thank God and take courage.

But these reports bring some surprises and disappointments. There is the surprise in the small offering of churches reputed to be leading churches with great pastors. After reading, week by week, the glowing reports of the remarkable prosperity of these congregations, it is disappointing to turn to the "Year-Book" and read their missionary record. There is also the surprise in the number of churches that fail to keep up the Living-link relation. It is hard to understand how a great church, ministered to by a prominent preacher, can be content with such a record. The excuses given make interesting reading. There are doubtless cases where such a course is justified by existing conditions,

and the members are deeply grieved over the unfortunate circumstances that make such a step necessary.

But what about the churches that install pipe-organs and gymnasiums, that secure evangelistic teams and have mighty revivals, that increase the pastor's salary, and then discontinue their Living-link? Such a course must bring bitter disappointment to their missionary out in the field, in the midst of heathenism, giving his or her all to save these lost souls! Such a step is very discouraging to the Society, since their high hopes are blasted and they must turn to some other congregation to secure support for the faithful missionary.

It must also be humiliating to the consecrated workers in such an unfortunate church, to suffer such a loss of prestige in the local community, and also in the church at large. Have these churches and their leaders counted the cost of such a step? What does the world, their brethren, and the Master think of these *retreating churches*?

Surely it is not too much to expect

that the spiritual leaders of the strong churches will keep them faithful to the Living-link.

It may be a little harder to raise the money the second year than it was the first. But what if it is? This is a good test of the pastor's leadership and resourcefulness. It is no excuse for failure. If he surrenders on the question of missions, he has ceased to lead and is being driven away from the path of power. If the Living-link is to be maintained year after year, the pastor must *keep everlastingly at it*, he must *hang on* without one thought of failure.

Letters from the missionary, read to the people, will help to keep the missionary fires burning in their hearts. Frequent mention of the missionary in the public prayers will add fuel to the fire. The Living-link should be re-

garded as the other pastor, the pastor on the other side of the world, the one who represents the members here in doing Christ's work over there. The Living-link church is the *sending* party, while the missionary is the *going* party in the Divine program.

Would it not be well to place this ideal before the churches?—*Every full-time church a Living-link church!* A full-time church is one that has preaching every Sunday. 'Has not the time come for the preachers to put aside their timidity and present a *larger missionary program* to the churches? Is it not possible that the great souls in the pews are wearied with the small programs issued from the pulpit?

God give us men of vision and courage, men of optimism and persistence.

Carrollton, Mo.

Education and the Foreign Society.

F. M. RAINS.

Education is an essential feature of the foreign missionary enterprise. A mission without schools sooner or later comes to recognize a grave mistake. Missions have been planted without an educational department, and in some cases they have come to naught. 'Education helps to give strength and character and power and enduring stability. From the very first the Foreign Society has recognized the supreme importance of developing this department of its work. It has always provided for schools and colleges and literature and printing presses in its general program.

The Society has established and supports, all told, ninety-nine schools and colleges. Sometimes there was too much delay in making a start, but this could not be avoided until friends were ready for this step. Some of these institutions have required a very considerable outlay of money. Already more than \$200,000 has been expended for educational buildings alone, and plans have been made for a very considerable increase over this amount. It will soon reach \$300,000 or more. The land alone for these institutions has demanded no small outlay.

Most of our school land is now worth far more than it cost. The missionaries have been exceedingly fortunate in acquiring sites for schools at very reasonable prices.

ENLARGEMENT.

Every college we have in the foreign field needs to be enlarged. We are just now beginning to erect a new building for Drake College, Tokyo, Japan. Most of the money has been secured. This will bring encouragement to the churches in Japan, to the students, and to all the workers. Plans are also being made for an additional building for the Margaret K. Long Girls' College at Tokyo. This is the college so ably presided over by Miss Bertha Clawson, who went out from Angola, Ind. The institution is a pronounced success. Two new departments are required, domestic science and music. Steps are already being taken to provide these departments.

The University of Nankin, China, is constantly calling for more buildings and better equipment. The buildings already number some twenty-five or more on a campus of more than sixty acres.

As the university grows, additional buildings become necessary. This institution is commanding a very great Christian influence throughout the whole empire.

We have been making some outlays for educational work in the Philippine Islands, but not enough. About \$40,000 more will be expended in that land in the next few years, and this is a small amount in the presence of the appalling need. What we do there helps to provoke others in similar enterprises and stimulates the Government to take more interest in the general enlightenment of the people. We ought to have, and can have, five hundred well-trained evangelists in that land. Our success there, as in all lands, depends very largely upon the training of the native men for the work of the ministry.

MORE FOR INDIA.

The call from India for more and better schools is urgent and constant.

Even India is turning her eyes toward the West. The proud and arrogant spirit is passing away. India discovers herself behind in the world's on-going. The English Government is determined to do more for education than she has in other days. Our Christian schools have stimulated the Government in this direction, and it will do better in the future. We must continue our building enterprise and better equipment, or we will suffer loss of prestige and usefulness.

Two new buildings will be erected soon at Damoh. High-school buildings are now being erected at Harda. The Bible College at Jubbulpore has made a very distinct advance, but it does not yet have all the equipment that is necessary for its greatest efficiency.

Of course, the schools are new in these lands. They are but beginnings. The Foreign Society is yet a young organization. However, last year there were 5,481 in attendance, as follows: China,

Some of the Teaching Staff of the Foreign Society.



F. E. MEIGS,
Nankin, China.



MISS EMMA LYON,
Nankin, China.



DR. G. W. BROWN,
Jubbulpore, India.



D. O. CUNNINGHAM,
Harda, India.



R. D. MCCOY,
Tokyo, Japan.



MISS BERTHA CLAWSON,
Tokyo, Japan.



D. C. MCCALLUM,
Vigan, P. I.



A. F. HENSEY,
Bolenge, Africa.

1,384; India, about 1,911; Japan, about 631; Philippine Islands, 105; Africa, 1,435. Under all the circumstances, this is a large number.

There are about three hundred young men in our six Bible colleges preparing for the Christian ministry. Of course, it is far better to plant a college in China or India, for example, than to undertake to bring the young men to America with the expectation of their returning. Only a few can come. Of those that do come it is not likely that all will ever return. For many reasons it is better to educate young men in their own land and in the midst of their own people than to bring them to American shores. One reason is that it is cheaper. The money required to bring a young man to America and to return him will go a long distance toward giving him a good education in his own country. And then again, by coming to America many are spoiled. They lose their heads. They want to return to their own land and dress and live like Americans, and by this course they lose their standing and influence with many of their own countrymen.

SCHOOLS HELP.

In the first years of our history in these lands we had no schools. We labored under great disadvantage. We had to take evangelists and teachers trained in other schools. However proficient they were in many ways, yet in some ways this proved embarrassing. We had no sufficient way to prepare men and women for teaching and evangelistic service. In the past ten years we have made tremendous advances, and we are now doing a better service. These schools have helped us to train and equip a large proportion of our great staff of workers numbering 1,085. These command a tremendous influence and are the very strength and power to all the work. Where would we be and what would we be in this country, for example, without our colleges? Think of the Disciples of Christ without Bethany College, without Transylvania University and the College of the Bible, and all of our other splendid colleges!

The fathers recognized the need of an educated ministry and other workers in the very beginning of our work, and so missionaries soon began to call for schools in pagan lands where God sent them to preach His gospel.

CLASSES THAT MUST RECEIVE TRAINING.

1. First, of course, are the preachers who become pastors and evangelists, and who go everywhere proclaiming the gospel. These men enter into communities with the message of life where it was never before heard. Some of our most efficient men on the field belong to this class.

2. Teachers for the day-schools and colleges. The importance of having only Christian men in the schools is the same in Japan and India and in other lands as in America.

3. The Bible women. These are among the most effective workers in the service. They can reach homes when men can not. The problem of securing well-trained and well-equipped workers of this class is a most serious one. Wherever there is a native evangelist and a consecrated Bible woman, good results follow.

4. Our students who go out to take positions in the Government and other schools, in railroad offices, in commercial houses, in telegraph offices, etc. If these are Christian men, they command a very large influence for good. You find our men in the ticket offices and telegraph offices. They sometimes conduct hotels, they are in banks and other places of trust.

TRAINING PREACHERS.

The really great task before us is training mighty preachers of the gospel. Christianity depends largely upon the character and strength of its preachers in any country. This has been true in England and Scotland and Germany, as well as in America. If we do not have great preachers in America, our Christianity will become limp and maimed and halt. With all our machinery and all our methods and all our organization, we must have really great preachers; and what is true in Western lands is just as

true in the Eastern world. We must educate and train great preachers.

And what a splendid group of preachers is to be found already in these countries! Think of the great Neesima, of Japan. The contemplation of his splendid work stirs one's blood. He thrilled American audiences as he did the Japanese. And the mighty Honda, the "Modern Paul of Japan," who was consecrated the first native bishop of the Methodist Episcopal Church, became a really great preacher. Nor would we overlook our beloved Professor Ishikawa, one of our Japanese leaders; also men like Shoskin Nishioka, Yasukishi Suto, Teizo Kaiwai, and Mr. Kudo, who was a member of the first Protestant Church in Japan, organized in 1872. These are all preachers in the Christian Church. And what a splendid host of preachers is to be found in China! The name of Pastor Chiu, of Amoy, will go down in the history of the Church in China. And our own Djou, Hsia, Yuek Ajen, and a host of others. And so of a long list of unspeakable names of use-

ful men in India, and in the Philippine Islands, and in Africa. Their names are hard to speak, and even harder to remember, but they are well known and appreciatively recognized among their own countrymen, as are great preachers among our own people in America.

GENEROUS FRIENDS.

One of the most encouraging features of our work in the regions beyond has been the tremendous growth of our educational interest. We had few brethren who had the vision to see the importance of this phase of our world-wide campaign. For example, Governor F. M. Drake, of Iowa; Dr. J. F. Davis, of Ohio. William M. Bobbitt, of Kansas; Prof. A. R. Milligan, of Kentucky, and a number of others, furnished the sinews of war, and a creditable beginning was made. They put in foundation stones more wisely than they knew. Already these institutions have come to be a power, and they are only in the early days of their real usefulness.

Ten years ago we had thirty-five



NEW BIBLE COLLEGE BUILDING, NANKIN, CHINA.

schools and colleges; now the number is nearly one hundred. Ten years ago the attendance of pupils was 1,904; now there are 5,481, a gain of 183 per cent. Ten years ago our school fees for the year amounted to only \$1,206; last year these fees amounted to \$11,790, a gain of 877 per cent. These figures cheer all our hearts. There has been an even greater gain in general efficiency that can not be tabulated. The teachers are better equipped. The students have a more direct purpose. The whole spirit

and attitude of the students and patrons has changed for the better.

Besides the good effects of the influence of these institutions already mentioned, there is one other that should be named. Cities and communities, and even provinces and nations, are being shown how these things may be done.

The opportunities are abundant and our ability is more than sufficient. We have strong men. Our people have plenty of money. God will enrich us in both men and money if we give both to the uttermost parts of the earth.

Impressions of Mission Work in China.

DAVID W. TEACHOUT, A BUSINESS MAN.

Do Foreign Missions pay? Is your investment yielding returns yearly? Are the dividends as large as offered by any enterprise of your knowledge? To a man thoroughly interested about Christian service in distant lands, these questions press forward for the optimistic answer. In reply to these important questions the writer can most emphatically say, "Yes."

The greatest business of the Church to-day is to indorse and revitalize Christ's program of world-wide evangelization. It is only as the churches at home keep alive to this issue, that their largest opportunities are grasped.

Christian work in Central China, where I spent three months at our mission stations, is much like—I am tempted to say, just like—Christian work at home. Problems arise there much similar to ours in the local church. The best policy to pursue in evangelistic work is often a matter of conjecture and careful study. So it is with all lines of labor. The most energetic and successful missionary can not make Chinese people Christians by simply going to preach on the street corner or in the "tea house," and drawing them in by force one hundred or more at a time, as some of us at home frequently imagine. No, these people must be gradually led to the larger and fuller life. They wish to see the whole step in as logical a light as you and I do.

The inadequate financial support offered by us at home is a constant source of disappointment and chagrin. I would much prefer not to express one pessimistic note, but the tremendous fact confronts the visitor to China that our church in America is playing the vital game of Foreign Missions in a most childish way. The time has come for us to grasp the tenfold opportunity and attempt a program commensurate with our ability.

No word about our work in China would be complete without expressing what I have said to scores of people personally since my return. No more loyal band of men or women are to be found in the world than we have as our representatives in Central China. The marvelous progress along union lines is in a large measure due to three or four of our own able leaders. The union in our own University of Nanking, in the Bible College, and in the Medical School is attracting the attention of missionaries in other countries as well as in North and South China. I feel that it is the greatest contribution which our people, with their great plea for union in Christ's service, have ever offered the world. The wonderfully effective days of union are coming; perhaps we may learn the detail lessons of united effort from China, indeed from Nanking, earlier than we ever suspected. Let you or I in no way retard it by

criticism or misapprehension. It is of God; it is coming through His divine will. I speak most conservatively when I say the one and greatest vision of privilege in our long trip was this glorious spirit worked out in such a harmonious manner. No principles of the Christ-life will be sacrificed, but bigoted views over detail doctrinal questions will vanish. The hour is rapidly approaching when we shall be one, as the "Father and His Son are one."

Does China to-day need Christ? Yes, the great "day of prayer," April 27, 1913, convinced the nations of the world of this fact. Many of the splendid political leaders in China realize that the largest progress can be made only by their country being a Christian nation. As individuals many are rejecting old superstitions and hollow religions, and most zealously accepting the new and conquering teachings of the lowly Nazarene.

No more specific and significant message could be given than that uttered by Mr. Wellington Koo at the union prayer service called April 13, 1913, in the Independent Christian Church at Peking by the Chinese Government.

"I am here representing President Yuan Shih Kai and Mr. Lu Cheng Hsiang, the minister of foreign affairs. Both the president and Mr. Lu take interest in this meeting, which has been called for special prayer for the nation

at this time. It is the power of religion that is necessary to-day. Christianity has come to China for now over one hundred years. It was born in Asia and spread over all the world. Although under a republic there is equality in religion, the president and Mr. Lu realize that Christianity has done much for China. Christians are not regarded now as under the Manchu dynasty, as a special class by themselves, but as citizens of the republic, and their work has done much to promote morality among the people of this land. The president and Lu fully understand this, and hope that Christianity may be promoted."

Such an appeal on the part of the cabinet of a non-Christian nation is unparalleled in the world's history. Such a step seems nothing short of miraculous if one appreciates the old standards in Chinese life. A new day has come to China, and it has come only through the spirit of the Christ.

To the earnest visitor of short sojourn in China the Christian Church may not appear as strong a conservative force as expected, but he need not be disappointed, for the longer one remains in this country the more he is startled by the fact that the Church is a *power of moral conquest* in the political, the social, as well as the religious life of the Chinese people. To-day without question Christianity is the spiritual, permeating dynamic in the Far East.

The Bible View of Money.

C. M. SHARPE.

MONEY AND WEALTH SYNONYMOUS.

For the purpose of this brief word we may take money as the equivalent of wealth or material possessions.

Wealth, like everything else belonging to the Christian, is to be judged and valued according to its use in realizing his Christian calling. That calling is defined as the fulfillment of the will of God, or the advancement of the Kingdom of God. The will of God is fulfilled and the Kingdom of God is realized by the salvation of men from sin

and their development in the beauty of holiness. This means, then, that, in one way or another, what we mean by evangelism is the measure of all our values and the test of all our Christian loyalties. Wealth, therefore, just as learning or power of any sort, must be viewed as a means or instrument of service in the extension of Christ's dominion. "The Christian does not own: he owes." He does not own himself. He is bought with a price, and with himself goes all that he calls his.

THE MASTER'S TEACHING.

There is much in the teaching of Jesus, especially in the gospels of Matthew and Luke, that bears directly upon our subject. While Jesus can not be taken to represent any particular economic view as regards the right of property, He does seem to assume its existence, and does not criticise it, if property has been rightly acquired. He had no quarrel with the rich merely because they were rich; nor did He specially approve the poor merely upon the score of their poverty. It would be a mistake, however, to assume that He looked upon wealth and poverty as equally unrelated to the moral and spiritual life. In this respect the possession of wealth was, to His thought, much more important. There are cautions, responsibilities, and even perils with regard to the possession and use of wealth which we find strongly emphasized in Jesus' teaching, while poverty receives no corresponding treatment.

First of all it is to be said that Jesus supports the common Old Testament idea that men are not to regard themselves as the creators of wealth. It is God who confers it through the processes of natural providence. He clothes the grass of the fields. He makes His sun rise upon the just and the unjust, and sends the rain upon both alike. The *ground* of the rich man brought forth plentifully. Men have nothing that they have not received. They are not proprietors, therefore, but stewards. They are, in relation to their wealth, administrators of a trust, and as such their chief virtue is faithfulness.

He is anxious, too, that men shall have a just appreciation of the place of wealth in the scale of values. It is a little thing to possess wealth, in comparison with the true riches of the Kingdom of God. Wealth is too uncertain for men to set their hearts upon it. Moth and rust may corrupt it. Thieves may steal it. Hence a man's true life consists not in the evanescent things which he possesses.

THE PERIL OF WEALTH.

Further, Jesus is keenly aware of the positive peril of wealth in its insidious

power to seduce the souls of men and blind their spiritual vision. He sees the impossibility that men shall serve God and Mammon. Repeatedly and in different ways He sounds the warning against the deceitfulness of riches. It is His dominant message concerning wealth, and so emphatically does He proclaim it that some have thought He meant unqualifiedly to condemn the institution of private property. Luke's Gospel certainly interprets Him in that direction, though it may not go to that extent. For this reason some Socialistic thinkers have described the Gospel of Luke as the "First Communistic Manifesto." Note some of Jesus' striking sayings about riches. "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." This is equivalent to saying that it is impossible, as indeed He does go on to say, in the same connection, so far as human power is concerned. He adds, however, that with God all things are possible. This utterance does not, indeed, teach the impossibility of a rich man being a Christian, but it does teach the extreme difficulty of it and the necessity of an exceedingly striking work of divine grace in the heart. By such help even a rich man may master his wealth and devote it to the ends of the Kingdom. All the probabilities of the case are against the rich man entering the Kingdom or living in accord with its principles. He has special need to keep all the avenues open by which God can come into his life. There is a subtle drift and undertow which tends to sweep a man apart from the vital principles of the Kingdom of God, when he is at the same time in constant contact with the mammon of unrighteousness and constantly concerned for its accumulation. This drift Jesus refers to in His parable of the sower. Of those who do not come to fruition He says, "The cares of this world and the deceitfulness of riches enter in and choke the word." What does this mean but that a man's property interests impose themselves upon him with their overshadowing, though fictitious importance, so that he neglects the cultivation of his deeper,

truer self, and brings forth no spiritual harvest. Material interests are so visible, so urgent, they will not wait; they keep us upon the jump. We deceive ourselves into thinking our other interests will wait. We can do them in the evening, or on Sunday, or even in the long evening of life, when we have gotten through with the burden and heat of life's day. We make an awful and irremediable mistake. We fall victims to the deceitfulness of riches. The hardest people in the world to reach with the appeal of the gospel are the professional money-getters. Wealth seems to them the highest good. They promise to feed their souls upon it after they have laid up enough for many years. It blinds them to real human values. It drives out God and enthrones itself as a man's deity. It lulls him in a false security, and so prevents him from making more substantial provision for the coming day of adversity. It obscures his vision of unseen and eternal realities. He can not see the horses and chariots of God that fight upon the side of minorities that are right, and is all the time wanting to muster majorities by the same method and means he has found successful in amassing wealth. The common short-sighted wisdom a man develops in the commercial and industrial world he is in danger of carrying over and attempting to apply in the realm of altruistic and ideal endeavor. It is apt to be the only wisdom he has, and he is ignorant how foolish it is in the sight of God when applied to the great enterprises of a Kingdom not of this world—a Kingdom of love and liberty. Unless a man is constantly on his guard, a life of money-getting will debase and devalue his noblest ideals. He will come to measure both men and ideals by a strictly financial or commercial standard. This is one of the most striking phases of the deceitfulness of riches.

A man's wealth may become such a peril to him that in order to enter into life he must give it up—as was the case with the rich young ruler who came to Jesus in the delusive conviction that he had kept all the law, when he was short on the very first commandment. Every

Christian must, in principle, renounce his wealth in the sense that he subordinates it to his Christian purpose—makes it a means, and not an end.

DANGERS OF OUR TIMES.

It appears, then, that the teaching of Jesus as a whole is decidedly opposed to that view of wealth and the spirit of wealth-getting and using which is so characteristic of our own times. As Clarke says: "The spirit of Jesus certainly has nothing but condemnation for that great wave of money-love which has swept over Christendom in our time, affecting all classes of people. It has fostered self-indulgence, brightened the charm of luxury, added to the zest of fashion, reinforced the impulse to gambling, stimulated depraved appetites, corrupted business and politics, brought in new varieties of crime, oppressed the poor, deepened the bondage of excessive labor, increased the alienation of social classes, materialized the popular ideals, weakened religious influences, and made heavenly things seem far away."

GIVING A GRACE.

But let us not lose our sense of proportion in our emphasis of what Jesus emphasized. There is no human good that is not capable of perversion. The greatest goods are those also capable of greatest abuse. A man may serve the devil with his intellect, if it receives a disproportionate cultivation in one direction. There is abundant evidence of the benevolent character of money when applied to the right ends and *rightly* applied. It is good as a means. The giving of money for benevolent purposes is called a "*grace*" by the Apostle Paul, and it is accorded an honorable place among other Christian virtues. He intimates that the symmetry of Christian character would not be complete without this grace also.

It is a grace to use any of our powers or resources for the ends of Christian service, just as it is a disgrace not to use them so. The peculiar importance of the grace of giving is found in the character of money as an instrument so easily convertible to a multitude of pur-

poses. In itself nothing, it procures everything by enabling the real power to be brought to the point of the work to be done. Money is, so to speak, a composite of potentialities. Just as it has been and may be the root of all kinds of evil, so it may be and is the common denominator of all kinds of good.

Now, if the giving of money be a grace, it goes without saying that it should be exercised gracefully. The apostle goes on in the Corinthian letter to emphasize the æsthetics of the matter as well as the ethics and religion. He says that giving should be proportionate, systematic, direct, and joyful. Comparatively little of our Christian giving conforms in all respects to this type.

Too much of it is utterly lacking in these elements of grace. It is either disgracefully small in proportion, disgracefully spasmodic, or disgracefully solemn. About the solemnest meetings we have in many of our churches are those upon special collection days. As for methods of raising benevolences, they are frequently the most grotesque and disgraceful that could be imagined. Fancy, if you can, the apostle writing to the Corinthian brethren, "Now, concerning the collection, let all the good people of the community get together and put on a charity ball, or a special series of vaudeville acts, with tickets of admission, so that you may have a goodly sum when I arrive."

Columbia, Mo.

Items of Interest Concerning China.

Almost one-third of the world's population is in China.

About 33,300 of the Chinese population pass into eternity every day.

The missionaries are not crowding each other in China. There are yet 500 walled cities where no Christian missionary is to be found.

It is said that 65 per cent of the present officials in the Province of Kwangtung are either members of the Christian Church or in such close connection with the Christian Church that they call themselves Christians. A district magistrate, formerly a preacher, insists that no item of business is transacted in his yamen on Sunday.

It is said that in the Province of Chekiang there are 896 chapels with 1,400 Chinese helpers, and not less than 20,000 Christians. The Chinese call for the Bible. The Bible House, New York, provided 317,000 volumes in April alone, and during the first four months of this year 158,000 more books were issued than during the corresponding four months of 1912.

A Chinese officer who had filled positions of the highest responsibility said to Mr. Bardsley: "I have been studying all the religions, and from all I have seen and learned, Christianity is the best. No other religion has such power. Send us some of your best men to teach us. We are beginning a new life; we are young; we are now needing help."

A writer in the Chinese *National Review* who is avowedly a non-Christian has given this testimony: "When we place character in the forefront of the influences in missionary work which act and react on the Chinese people, we do so because it is our firm belief that the missionary body as a whole stands out in bold relief as the noblest, bravest, most altruistic, and best of all bodies that exist or ever did exist."

A capable and earnest young Chinese Christian wrote as follows: "The longer I live in this work, the more I realize that Western civilization without Christ is simply disastrous. China's present need, especially at this critical time, is not a navy or army, not engineers or doctors, but ambassadors for God. Christianity is not merely beneficial, but

indispensable; without Christ is without light. How can China expect to succeed without Him? I have made up my mind that if it be God's will, I will offer myself for this noble service; that is, to be an ambassador for Him, nay, a co-worker with Him."

No prophet can predict the future here because the keenest eye breaks down at the nearest horizon. It is my opinion that the present government will crush the rising. Many of the leaders who instigated the second rebellion in Nankin and the Yangtse valley cities are political office-seekers. Some have escaped and left the cities and towns a seething mass of lawlessness. Sometimes we get tired and worn out in the long continued strain, but faith turns the unseen into the seen. In all the bitterness of war, the ravages of brigands, the panic of stricken and homeless ones, we see the gleam afar off and keep our eyes on Jesus—and sometimes we have a real heart-longing that the Lord would return and straighten out the tangle of world discussions, and answer the prayer of His own church, "Thy kingdom come."

Nothing can be clearer than that the Chinese are determined to stamp out opium cultivation. In Shensi the military governor is reported as having lately scoured the country with 2,000 soldiers, destroying opium and beheading the cultivators right and left as he went. Executions, beatings, and extravagant fines are recorded in letters from all the opium districts. The rough soldiers employed for this work have committed cruel excesses, and the losses inflicted upon the people have been appalling. The new criminal code makes the growing of, the dealing in, and the smoking of opium penal offenses. Whatever may be thought about the methods employed in the suppression of the opium traffic, there can be no doubt that the Chinese are in earnest. If the American people were equally in earnest in their desire to abolish the liquor traffic, we would soon have a saloonless country.

The Church Missionary Review affirms that the spirit of inquiry is perceptible in almost all classes in China. "The special visits paid by missionary ladies to houses now thrown open to such courteous intercourse, are widely welcomed; and special social gatherings to which these Chinese ladies are invited are largely attended, and in many cases it is not curious questioning about Western costumes and accomplishments which set the conversation going, but rather deliberate and thoughtful inquiry. 'We wish to know more of the doctrine you mentioned to us in your last visit, ladies. We hope you will come again and instruct us about this religion which you say is not Western but catholic, not human but divine.' In some of our higher-grade day schools a similar religious stir is perceptible, and both scholars and masters are coming forward to ask either for baptism or for further Christian instruction."

A writer in *The Church Missionary Review*, discussing the question of "Woman in China," says: "It is true of China, as of every country, that it owes much to its women. There have been many famous women in China. In the encyclopedia compiled under the direction of the Emperor Kang Hsi, of the many thousands of persons mentioned, more than twenty-four thousand were women. A woman, a wife of an ancient emperor, has the credit of teaching the people the use of silk. She watched the worms at work, and determined that it was possible to use the cocoons, and eventually taught the people how to weave them into silk. The Empress Wu-how adopted most advanced methods of putting women on an equality with men. She admitted women to the public examinations and made mandarins of those who were successful. She expected her courtiers to say, not, 'Her Majesty is as lovely as a rose,' but, 'The rose is as lovely as Her Majesty.' She claimed the title of 'Divine,' or 'Equal with God.'"

Some Christian Workers in India.



S. WILSON AND FAMILY.

Head of Boys' School, Bilaspur, India, and also a strong preacher. One of the first orphan boys of the mission.



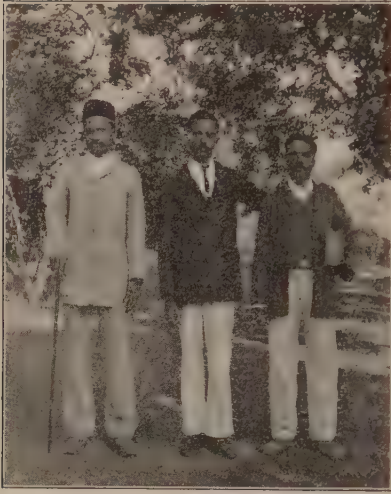
Christian High School Boys, Harda, India.



G. MASIH,
Evangelist, supported by Bilaspur Church.



Teacher of Boys' School, Bilaspur. A good preacher.



From left to right: 1. Abraham, C. W. B. M. Hospital evangelist, Bilaspur. 2. Henry Isa Das, hospital assistant. 3. Isa Das William, F. C. M. S. evangelist, Bilaspur.



MR. MANGALBADI AND FAMILY, a graduate from Harda Christian High School in 1912. Now teaching in Damoh. His name means "evangelist."



BENJAMIN FRANKLIN AND FAMILY. Evangelist, Bilaspur. One of the first orphan boys of the mission.



SAMAREI AND FAMILY. Christian Master at Dorki, outstation of Bilaspur.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Miss Edna V. Eck: "With the mail came also our new and returning workers, which gladdened our hearts more than we can tell. There is no need for me to try to describe my joy at meeting with my friend, Mrs. Hedges. She is like a sister. Miss Apperson is one that will be able to fill many places, and we all like her very much, even on this short acquaintance. I shall be ready to leave Matadi on furlough on August 6th."

Miss Minnie L. Vautrin, of Luchowfu, China: "My first examinations are over. On June 2d and 3d, before Mr. Meigs and Mr. Wilson, of the University of Nanking, the Language School had its final examinations. The test was not exceptionally difficult, but it was long. Since coming to Kuling I have been studying about four hours each day with my teacher. At no time has the work been tiresome, but always very interesting. I am looking forward to another year of study at Luchowfu. The work in China grows more interesting each

day. I long for the time to come when I may do my share of it, and not simply study the language."

This is the hot season, and I am alone in Chuchow. We share the hot months so as to have some one here with the churches all the time. Dr. Osgood and family have gone to Japan. The change will do them good. My evangelistic field grows and advances with the times. We are in union movements in evangelism. I am invited to more places than I can go. The work never called for greater and better service than now. I am not taking too much translation work these days, as the lectures, special services, and the round of the churches keep me busy. My translations of "Alone with God" and "Sychar Revival," by S. D. Gordon, have gone all over China. We gave it to the mission presses. In connection with the language school I am finishing a book on select phrases in the Chinese language for the guest-room, school, and home. —W. R. Hunt.

Letters from the Field.

AFRICA.

EN ROUTE TO THE FIELD.

DR. W. A. FRYMIRE.

Our voyage thus far has been very enjoyable. Unless we encounter rough weather, we shall be in the best of physical condition when we reach the Congo.



The more I see of Mr. and Mrs. Johnston the better I like them. It is a great inspiration to me to see a young man and woman enter together such a work as they are undertaking. Mrs. Johnston said to me last night, "I feel as if we were just going home." Is not that the right way to feel about it? It seems to me that God must use mightily those who possess such a spirit.

Since we left America there have been many incidents in which we have felt that

God was very near. But if there is one thing more than any other that we will remember with pleasure, it will be the rather unique evening prayer-meeting we were providentially invited to attend. It happened that one of our party, while still in the United States, met a young Finnish ministerial student who had been in America attending the Student Volunteer Conference at Lake Mohonk. Learning that they were to sail on the same vessel, they made arrangements to meet again on board the ship. The meeting resulted in our party receiving and accepting an invitation to join with this young man and a few other Volunteers in a prayer service. To say that it was an enjoyable service is only using a few weak words to describe our feelings as we left that stateroom. There were six delegates to the Mohonk Conference, including three Finns, two Hungarians, and one Frenchman, besides three other Americans who were going to Africa as missionaries. There in that lower room, while the mighty ocean broke its waves with a constant swish against the side of the vessel, alone with God these consecrated

workers laid bare their souls. 'It was grand to hear these men and women of God pouring out in their own tongues their hearts' petitions that the kingdoms and nations of this world might speedily become the Kingdom of our Lord. Here were men and women widely different in experience, race, and language, yet we all knew in that meeting that there was neither Jew nor Greek, bond nor free, male nor female, but that we were all one in Christ. When we arose from prayer that night there was not an eye that did not glisten with tears—tears of gladness—and there was a mark on the forehead also; yes, the whole countenance showed that they had been with Jesus. My own heart was just bubbling over with gladness, and I thanked God inwardly that I had lived to see such an hour. We are to continue the meetings throughout the voyage. I pray God that when the more discouraging times come, when we can not see so clearly, that this glimpse of God may be instrumental in helping us to see by faith.

FROM BOLENGE.

A. F. HENSEY.

On the 11th of June we baptized seventy-eight. On the 12th the evangelists returned to their fields, all of us leaving at the same time for the committee meeting at Longá. There we had a delightful three days together.

Regarding our furlough. We are grateful to the committee for their willingness for us to come at the end of three years, but my eyes are better and Mrs. Hensey is in excellent health; so we will not come home quite so soon. We hope to stay until some time next year, unless I should have more trouble with my eyes.

It is a great joy to have Mr. and Mrs. Moon with us again and to divide the responsibilities. It is especially fortunate, also, that Miss Apperson could come just now, on account of Miss Eck's leaving for home.

MISSIONARY MOTIVE.

Under the emphasis of such men as A. McLean the words "whosoever," "every creature," and "utmost parts of the earth" gradually force themselves into sharp focus on my mind. *God commands.*

Who can escape the literature of missions these days or the ubiquitous secretary in church or college? Who could listen to R. Ray Eldred's story of the African chief's plea, the missionary's answer, and "We'll

tell God on you," and not be more than thrilled? *The need demands.*

Friends and kin supply excuses otherwise lacking. Modesty whispers of insufficient capacity and preparation, but a State secretary friend in a long letter urges ability to work in his State. Small ills seem diseases, but a couple of good doctors pronounce heart and lungs sound as a dollar. I find I can follow a Michigan trout-stream all day in the rain, without a bite to eat or a drop to drink, and suffer no ill from it. From a similar day's roughing it I can hasten to the church to preach a forty-five minute sermon and go home to sleep like a baby.

The Board says, "We would send you to Africa if we had the money." The Island Church, Wheeling, says, "Here it is." So it is up to me, for I'm able.

I trust, too, that I have risen somewhat into the realm of the joy in a greater service.

E. A. JOHNSTON.

Clarence, N. Y.

[He has just departed for Africa.]

FROM LONGA.

R. RAY ELDRD.

GETTING READY FOR A LONG ITINERATE.

Brother Hobgood is here with me now. It is good to have some one to help me, as I have been carrying on the work of the mission now for over two and a half years. In about a week, or starting the 23d of this month, Brother Hobgood and I are to start our itinerating. We are to go from here to Lotumbe overland, and will likely stay at Lotumbe about two days or long enough to get ready for a longer journey up country. We then will start out from Lotumbe to visit the country above Lotumbe, coming out on the Momboyo River about fifty miles above Iyete and Bosau, where you and I were. Then we are to go on up the Momboyo River some fifty miles farther to where we have a promising work. Then we are to turn down river overland as far as Waka, and come on to Lotumbe by canoe. This journey in all will take us over some six or seven hundred miles of land and two hundred by river, and is to occupy some two and a half months. I will have to keep you three posted about this trip, as it is or will be very likely the longest of its kind ever made by a Foreign Christian Missionary Society worker, with perhaps the exception of Mrs. Rijnhart in Tibet. You know something of the roads out here, and we will see worse ones on this trip. We are to take the stereopticon, and I'll make

use of it, too. I will have my medicines along, to do all the good I can with them. This is not to be a forced march, for we want to reach the people. And also we want to keep well. Do not worry about us, for the Father, who has always been with us, will be with us *all* of the way. Some good friends at home sent me some of their discarded Sunday-school pictures (large ones), and I have mounted them on cloth, and these will be of great value to our native evangelists who go along with us. We will take two of Longa's best evangelists with us.

CHINA.

SHI KWEI BIAO.

The following article, copied from the *Missionary Review of the World*, is an account of one of the most eloquent and efficient preachers in China. In China the older a man is, the greater his influence. As Evangelist Shi is nearly seventy, he is regarded almost as an angel of God.

A REMARKABLE CHINESE CHRISTIAN.

"Shi Kwei Biao is one of the great evangelists of the District of Chuchau, where he has given the strength of his years in the service of Christ. He was baptized by Dr. Macklin, of the Foreign Christian Missionary Society, in Nanking, in 1888, at the age of forty-three, and has done splendid work, especially during the last five years, first as pastor, later as evangelist-at-large. Dur-



ing the recent revolution and its battles, Shi was used in a remarkable manner for the preservation of the city of Chuchau. When the first war-cloud arose over the land and the people began to flee, Shi persuaded the Christians to remain in the city, showing them that every place was likely to have danger, and that faith in God would keep them best on known ground. He also persuaded the newly-elected city judge to accept the place of president of the local Red Cross Association. When the rival leaders of the Republican forces in the city were likely to precipitate war within the city and sacrifice innocent lives, Shi was asked to accompany and aid the missionaries in an attempt to intervene between the rivals. 'Let us pray,' said Shi, before

they started, and those three words were often on his lips in the next dark days. Often he would lead the missionaries on to their knees, and then he would walk forward with perfect faith. God heard him. Hostilities ceased temporarily, and finally permanent peace was gained for the city. All felt that, under God, Shi had saved the city from the hands of the spoiler.

"The great Christian has never had a fair education, is frugal in his dress, and lives very simply. Therefore the learned and the rich among his heathen countrymen have not taken to him as others do. But in the days of peril they forgot all prejudice against him when a young man of the educated class had been caught in a traitorous act. His friends, who were the most influential people in the city, tried to help him, but failed. Then they came to the missionaries and to Shi. When they requested them to go before the military authorities, Shi rose and took off his hat. He had kept it on in the presence of the great men, but now he was first going into the presence of his God, with bared head. In the presence of the influential men who had never professed faith in Christ, he petitioned for divine help in their distress. God heard the prayer, and the young man's life was saved.

"When everything had quieted down in the city, Shi went among the soldiers of the new republic and preached to them with great power and remarkable acceptance. Twenty-three of these soldiers have been baptized since.

"Shi now has charge of the evangelistic work in Nantung-chau. He is a remarkable, Spirit-filled man."

JAPAN.

SCENES IN AKITA.

ROSE T. ARMBRUSTER.

We have just had a week of splendid evangelistic meetings here in Akita; several old Christians reclaimed, about thirty new confessions, and several inquirers, needing Mr. McCall's instruction, but he had to start for Tsuruoka as soon as the meetings here closed; so some of these people have to wait till he returns, whereas they ought to be led right away.

I feel that we are having a real revival in our midst; the Christians have been awakened to greater faith and zeal, attendance at all the services has almost doubled, and every one happy. Already eleven have been baptized and about twenty others are being prepared for baptism by special in-

struction. A fourteen-year-old boy who had been the terror of my Sunday-school, always disturbing the meetings, annoying the other children, impudent to the teachers, sometimes throwing stones at them, was truly converted, is a new boy, and the Sunday-school has been like heaven, as all the other boys follow his example in perfect behavior as they did in his misbehavior.

An old woman who listened to the gospel when Messrs. Smith and Garst were here, came each night to these meetings and has asked to be baptized. A man who had been an earnest Christian twenty years ago, but later fell into evil ways, squandering his patrimony, had not been to church for ten years, interrupted the preacher one night to confess his sins before all that crowd of people and stated that he was henceforth a new man in Christ; and then his wife asked for baptism, and now they are going around to all their old friends, telling them of the great change that has come into their lives, and with joy shining in their faces asking them to become Christians, too.

Our weather has been very cool right along, with much rain. I expect to stay in Akita all summer, excepting possibly a couple of weeks. There is so much to do and so few to do it. Will go into the country to-morrow to assist at the funeral of a Christian woman, and in two weeks I expect to go to another village to assist in the baptismal service, when seven people will be baptized.

Akita, Japan.

INDIA.

FROM HARDA.

H. A. EICHER.

I have just baptized my first man in India. He came to us from Kulpahar, where he received his first instruction in the Sunday-school. He is, or was, a Mohammedan and has renounced everything for Christ. He is about twenty-one years of age, and the son of a grain merchant. He left his people and all in Kulpahar and came here to become a Christian, recommended by the Kulpahar missionaries. He is a well-educated young man, and gives promise of becoming a useful man among us. He is qualified for a teacher either in Urdu or in Hindi, and we can make good use of him here to replace some of our non-Christian teachers when he gets a bit settled. He is living on my compound in association with our Christian teachers and students, where he can be looked after and protected better from any attempt of persecution on

the part of his people or other Mohammedans. Quite a number of people, both Hindus and Mohammedans, were present at the baptism. It took place at a large bathing-place right near some Hindu temples, as a witness for Christ, who alone can take away sins.

I presume Dr. Drummond reported to you the baptisms of a month or more ago, while I was at the hills. The Word is gradually making its way into the hearts of the people. May God grant unto us an early and abundant harvest!

HIRA LAL.



HIRA LAL,

Hospital Assistant at Mungeli, India.

Hira Lal is the son of a high-caste father and a low-caste mother. He became a Christian under the instruction of G. W. Jackson, at that time a missionary of the Foreign Society. He became interested in the work of the hospital at Mungeli and received most of his training under Mrs. Gordon, now Mrs. Powell, at Louisville, Ky. His wife is Sonarin bai. They have four children. One of them is married. Hira Lal is a good physician and has many times taken full charge of the hospital. He is now in charge during the absence of Dr. Miller on furlough.

Hira Lal is very faithful in preaching the gospel to his patients. He is known and loved throughout the community, and his influence, more than that of any one else, has built up the church here. His salary is \$180 per year.

O. J. GRAINGER.

Mungeli, India.

NOTES ON THE SECOND CHINESE REVOLUTION.

KATE G. MILLER.

What *do* you folks think of us Chinese, anyhow? I wish I knew, for you are probably all better informed of the course of events here than we are. We are in Kuling, a mile or two above all the disturbances, and the occasional mail, bringing us week-old papers, is all we get of the news. At and around Kiukiang, the river-port to which we come on our trip to Kuling, there has been fighting for two weeks. Some of the battles took place at a little village just at the foot of the mountain, and from the top of the ridge the smoke of the guns and cannon was plainly visible, and the noise of the firing easily heard.

The trouble broke out first over the quartering of northern troops in Kiukiang; the Province of Kiangsi, in which Kiukiang lies, has long been a center of opposition to Yuan Shih Kai, and the coming of the northern troops was an excuse for the open demonstration. Whether the fighting around Kiukiang is resulting in a victory for the north or for the south, we do not yet know—the reports are conflicting.

There are a number of interesting stories going the rounds: one tale is that a thousand of the southern troops went over to the northern camp under a flag of truce, pretending that they wanted to join the northern side. While they were being welcomed, they suddenly turned in and began a wholesale slaughter of their northern friends. Another story indicates the hostile attitude toward the British. One commander, on being presented with a card signed by the British Consul, requesting safe passage for the bearer, tore the card up, saying, "What is the British Consul to us?" The bearer of the card fortunately had provided himself with a similar one from the American Consul, which was duly received and honored. And people who have been trying to get supplies up from Kiukiang have found it impossible to do so unless the things went through in the name of an American citizen. America's attitude in the loan question is, I suppose, responsible for this extreme favoritism.

We foreigners on the hill are in no danger; there are people of all nationalities

here, and neither side would be foolish enough to antagonize all the powers by an attack on Kuling. The only peril we may have to face is scarcity in supplies, for, of course, everything we use has to be carried up from Kiukiang. For about a week nothing could be brought up, and with a community of about a thousand to feed, things began to look a little serious. But a three-days' truce was proclaimed, and during that time supplies enough were brought up to last for some time. The way is open now, I think, and things are coming up constantly, so that we are not suffering any bad effects except the very high prices.

The general opinion seems to be that this trouble is going to be more long-drawn-out than that of two summers ago, and we are of course very much fearing another interruption to our work. But that is crossing the bridge before we have to, and before this letter reaches you the trouble may all be over.

One of the pathetic things about it to me is that so many of the soldiers themselves don't know what they are fighting about. During the time when they were fighting so near to Kuling, most of the foreign men on the hill were organized into a guard and stationed at the various passes leading up to Kuling. They intercepted many deserters from both armies, and the greater number of them did not seem at all to know the issues for which they were fighting. They were being paid to fight, and were obeying the commands of their employers—that was all there was to it. The other day I was quite amused to hear a discussion of the question going on in our kitchen, our amah finally asking, "Well, which side are we on, the northern or the southern?"

Wuhu.

LETTER FROM MISS MARY THOMPSON.

Our schools are closed for the usual hot season's vacation, and most of the teachers and some of the students are out with the evangelists, helping in the preaching in the villages. We are having very unusual weather for May—frequent heavy showers—and those who are out in the villages have had some trying experiences.

Just before the girls' school closed for the holidays we had a happy time with them and some of their friends. The girls had a number of games in the schoolyard. Dolls had been provided for 136 girls, and only a few were absent. They spoke three languages and dressed in different styles,



so one could generally guess the language they spoke by the style of clothes they wore.

After the games were through, the girls and friends went inside, and a number took part in singing and recitations. One girl about twelve years old told the story of the life of Christ from the Four Gospels, and pointed out the different places mentioned on the map. The dolls were then given out, and the happy recipients left for their homes.

A few days after we were at a wedding, or part of a wedding, for they last from four to nine days. It was not as happy an occasion as the above, for the bride was only six years old, and we would much rather see her going to school. She and

her husband, who was twelve years old, were throwing boiled rice at each other.

After that they were both taken up in the arms, or rather carried on the hips of two relatives, and went off with a number of others to the homes of some of their caste people, who would give them a present of money or cocoanuts; then, after their return home, preparations would be made for feeding the guests, who numbered over an hundred.

There were some guests who had come from a distance, and we had an opportunity of presenting the gospel to them. One or two had never heard it before, and we had good attention from those who had not joined the wedding procession.

Report of the Summer Conferences Held Under the Direction of the Missionary Education Movement of the United States and Canada.

Nearly one-half of the enrollment of more than one thousand delegates to the conferences of the Missionary Education Movement, this summer, studied the peculiar problems of the two greatest republics: the United States on one side of the earth, and China, the youngest republic, on the other side, almost back to back with the United States. At these conferences, held for ten days in July at Blue Ridge, N. C., and at Silver Bay on Lake George, N. Y., and in August at Williams Bay on Lake Geneva, in Southern Wisconsin, a total of two hundred delegates studied the immigration problem of the United States, while about the same number reviewed the problem which has confronted China, that of the establishment of an enduring republic.

The total enrollment at the three United States conferences was 1,063.

The special study of Immigration and China was in accordance with the United Missionary Campaign which is being pushed by the Home and Foreign Mission Boards.

The study of "The Emergency in China" was emphasized by a small exhibit of Chinese Life in a scenic background, before which short plays and demonstrations of native life were presented.

The conferences have prepared many new leaders and teachers of mission study classes, and as a result scores of classes will be organized the coming autumn and winter. China will have the interest of thousands of earnest men and women who will seek to extend sympathetic and practical aid in that nation's struggle to establish self-government.

Book Notice.

The September number of *The Constructive Quarterly* has just come to hand. We are pleased to note that Peter Ainslie, of Baltimore, has been chosen as one of the Editorial Board, and also that Frederick Kershner, of Texas Christian University, has an excellent article in the issue on "The Restoration Plea of the Disciples of Christ." *The Constructive Quarterly* is an undenominational magazine, edited by Silas McBee, of New York, for the purpose of

advocating Christian unity. The journal "has been founded on the conviction that a constructive treatment of Christianity will make for a better understanding between the isolated bodies of Christendom." President Kershner's article is a splendid contribution to the magazine. He has been afforded a rare opportunity of getting the principles for which we stand before a wide range of representative readers in all communions. His article is sane, Christlike, and comprehensive. It will do much good.